



Milcah Martha Moore's Commonplace Book and the Early American Editorial Function

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Let us start by imagining Milcah Martha Moore in her Philadelphia home on a Saturday in 1768, waiting for a fresh batch of letters. The winter of 1768 was harsh, and a severe storm in March disrupted the delivery of mail, but by late spring letters were circulating again (“[Pennsylvania Weather Records 1644–1835](#)”). Delighted to receive critical news, updates, and entertainment from her loved ones, Moore would have eagerly pulled open the corner of a folded sheet of parchment, perhaps with the signature of her dear friend Hannah Griffitts scrawled across the top. Unfolding it, Moore might have discovered a copy of Griffitts's new poem “[The Female Patriots](#).”

Such a letter would not have had to travel far. Moore's home, nestled between Gunners Run and Frankford Creek just west of the Delaware River, was located only six miles from [Griffitts's](#) house ([Faden 1](#)). However, “[The Female Patriots](#)” may well have passed through several hands before reaching Moore. Once Moore possessed Griffitts's new poem, she likely either kept the original, or made a copy for herself before passing it on to another member of her network. But she did not copy Griffitts's poem into her commonplace book that she would title “[Milcah Martha Moore's Book](#)” until 1776. Moore eventually transcribed “[The Female Patriots](#)” between two of Griffitts's poems on the subjugation of women in marriage: “[The Disappointment, 1776](#)” and “[The Cits Return from the Wilderness to the City 1770](#).” Moore's positioning of “[The Female Patriots](#)” emphasized its core argument that women are better protestors than men and thus better citizens. By arranging the three poems in this order, Moore communicated a conversation taking place among many Quaker women: that women's political involvement need not occur through, or with, the permission of a husband.

It is unclear when Moore received “[The Female Patriots](#)” in the mail. The letter containing the poem might have come from Hester “Hetty” Griffitts, Hannah's first paternal cousin, who often sent copies to Moore. Hetty did not write as fluently as Hannah; nonetheless, Moore kept copies of Hetty's poems as well. Other letters came from Suzanna Wright, a great friend and mentee to Griffitts, and from the only Anglican in their immediate circle, Elizabeth

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